AUM

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which is the Knower—for it is knowledge—is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.—*Voice of the Silence, Frag. 2.*

THE PATH.

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LETTERS OF H. P. BLAVATSKY.[1]

VI.

BY THE end of 1883 H.P.B. had resolved to go to Europe. Just about this time the members of her family in Odessa were in great trouble. General R. A. Fadeef, the brother of H.P.B.'s mother, was dying. They were all of them so overcome by sorrow and by continual watching over him, whilst on the other hand they knew of H.P.B.'s intention to start for Europe, that for a long time not one of them wrote to her. Only a few days after the funeral they thought of informing her about their common misfortune. But their letters reached Madras when H.P.B. had already left that city, and were sent back to Europe after her departure. Meanwhile she spent some time in Bombay and let her family know that on the 7th of February, 1884, she had arranged to embark on board the "Chundernagore". She wrote:

"I am starting depressed by a terrible foreboding. Either uncle is dead or I am off my head. The night before our leaving Adyar I dreamed of a scene which happened exactly twenty years ago in Tiflis, in 1864, when I was so ill, as you remember. I was lying on a sofa in the hall dozing, and on opening my eyes I saw

Uncle bending over me with so much sadness and pity in his face that I jumped to my feet and actually burst into tears, just as I have done when this scene repeated itself all over again in dream. And about five days ago, in a railway carriage, I was alone in the compartment at about two o'clock a.m. I was lying down but not sleeping, when suddenly between me and the window through which the moon shone very brightly, I saw someone standing. The lamp was covered, but all the same I recognized him at once. It was Uncle, pale, thin, dishevelled. Lord, how I started forward, and then heard in answer to my cry his voice as if vanishing in the air, 'Farewell to you, Helena Petrovna'—and then everything disappeared. I refused to believe myself. My heart was breaking: I felt I was to believe, but tried not to do so. And then a third time, again when awake: I was not asleep, having great pain in my leg, but shut my eyes in the effort to doze. Half-lying in an arm-chair, I saw him once more before me. But this time as he formerly used to be, twenty years ago. He was looking at me with an amused twinkle in his eyes as he used to do. 'Well', he says, 'and so we have met once more.' 'Uncle', I cried, 'Uncle, for goodness sake tell me you are alive!' 'I am alive', he answered, 'more than at any other time before, and I am shielded from suffering. Do not give way to sadness, but write to *them* not to make themselves wretched. I have seen father and all of them, all of them.' The last words sounded as if going away, becoming less and less audible, and his very outline became more transparent and at last disappeared altogether. Then I knew for certain he was no more in this world. I knew he was ill all this time, but it is so long since I heard from you. But then he chose to come personally and say good-bye to me. Not a single tear in my eyes, but a heavy stone in my heart. The worst of it is that I do not know anything for certain."

H.P.B. got her mail at Suez, and only then learned from the newspapers and her relations' letters that she had been perfectly right.

H.P.B. stayed in Nice with the Countess of Caithness before going on to London. Whilst there, she received numerous invitations to stop with people in England, and replied to these letters in a sort of circular. It reads as follows (translated from the Russian):

"Having received the cordial invitations of . . . and others, I am deeply touched with this proof of the desire to see and to make the acquaintance of my unworthy self on the part of

both new and old friends in England. But I do not foresee for myself any possibility of struggling with my fate. I am ill, and feel myself to be much worse than in Bombay and even more so than in the open sea. In Marseilles I spent a whole day in bed, and am still in bed, feeling as if I were on the point of breaking into pieces like an old sea-biscuit. All that I hope to be able to do is to mend my weighty person with medicines and will-power, and then drag this ruin overland to Paris. And what would be the use of my going to London? What good could I do to you in the midst of your fogs mixed up with the poisonous evaporations of the 'higher civilization'? I have left Madras *à mon corps défendant*; I should not have gone at all if I had not been compelled to make up my mind on account of my illness and the orders of the Master. . . . I feel sick and cross and wretched, and gladly would I return to Adyar if I could. . . . Lady Caithness is an incarnation of all that is good: she does everything possible to rest me and to make me comfortable. I must wait here till the weather is more settled. When the March winds are over I shall go to Paris to meet the delegates of the European Branches of the T.S., but I very much fear it will be torture for me. Am I fit for such civilized people as you all are? But in seven minutes and a quarter I should become perfectly unbearable to you English people if I were to transport to London my huge, ugly person. I assure you that distance adds to my beauty, which I should soon lose if near at hand. Do you think I could listen with equanimity to discussions about Sankaracharya being a Theist, and that Subba Row does not know what he is talking about; or to still more striking statements about Râj Yogis, to the crippling of the Buddhist and Adwaita teachings even in their exoteric interpretations? No doubt as a result of all these trials I should burst a blood-vessel. Let me die in peace if it is not given to me to go back to my familiar Lares and Penates in my dear Adyar!"

H.P.B. despatched letters daily to Odessa, where at that time both her aunts and her sister lived, imploring them not to deprive her of a last meeting with them on this earth, with all the passion she always felt in regard to her family. It was like the affection of a child.

"My dear, my sweet one, don't you bother about money. What is money? Let it be switched! Katkoff is bombarding me with telegrams. One of them was sent to me here by post from Madras. Twenty-nine words! I expect it cost him at least 500

francs, and when I wrote to him from here he sent another asking for my articles. He must be wanting them badly if he asks for them at such cost. So we shall have money. I expect you must have been greatly impressed with all the flatteringly magnificent articles about me in the newspapers, in the *Pall Mall* and others. They praise me entirely out of all proportion. In spite of all my uncouth and far from presentable figure with my swollen legs, I am getting to be *à la mode*! Reporters from all parts simply give me no rest."

Next from Paris in 1884:

"If for no other reason, come for the sake of the fun and see how I am worshipped as a kind of idol; how in spite of my tearful protests all sorts of Duchesses, Countesses, and 'Miladis' of Albion kiss my hands, calling me their 'saviour'—who has torn them from the abyss of Materialism, unbelief and despair—*sic!* You will see for yourself how they carry on about me. . . . You will probably go to at least one of the meetings, to one of the *Séances Philosophiques de la Société Théosophique d'Orient et d'Occident* in the princely halls of the Duchesse de Pomar. You shall see there the *élite de la société et de l' intelligence de Paris.* Renan, Flammarion, Madame Adam, and lots of the aristocracy from the Faubourg St. Germain. . . . And besides, we really do not want any of them at all, but for God's sake do not always change your mind: do not kill me. Give me this greatest and only happiness in the end of my life. I am waiting and waiting and waiting for you, my own ones, with an impatience of which you can have no idea. . . . I have run away from my cosmopolitan friends and interviewers, and other prying torturers, leaving Paris for a few days for Anghein, Villa Croisac, belonging to my dear friends Count and Countess d'Adhémar. They are real friends, caring for me not only for the sake of phenomena—which be bothered. Here I have a whole *enfilade* of rooms at my own and at your service. But if you wish we can easily live in Paris, coming here only for a few days. The Countess is a charming woman: she has already prepared rooms for you, and insists upon your staying with her. It's only a quarter of an hour from Paris, past St. Denis, and the station is nearly at the entrance of the château. Don't be afraid of being in their way. Their house is a huge one. She is a very rich American, so nice and unpretentious. Her husband also, though a great aristocrat and a crusted legitimist, is very simple in his ways."

In spite of this, Madame Fadeef and Madame Jelihovsky pre-

ferred to stay with H.P.B. in Paris, where they spent six weeks together. Many interesting things happened. Mr. W. Q. Judge was at that time staying in the same house with them. When the time came for the party to break up, H.P.B. started for London some two hours before her sister and aunt left for Russia. The latter accordingly saw her off at the Gare du Nord, with a large party of friends and acquaintances. To use Madame Jelihovsky's own words: "H.P.B. was very unwell, being hardly able to move her swollen feet which gave her awful pain. Most probably I was not the only one to nourish angry thoughts against her all-powerful Mahâtmâs—if they actually were so kind as described—thinking that they might help her, relieving her suffering, were it only in part, now that she had a long trip and the sorrow of parting with us before her. As usual she stood up for them, assuring us that though they do not think it a good thing to relieve people's suffering (the latter being the lawful reaction on each separate person), yet her own particular Master had often helped her, saving her from mortal illnesses. I walked, supporting her under the arm, to the platform, when suddenly she drew herself up, and glancing over her shoulder exclaimed: 'What is that? Who touched me on the shoulder? Did you see a hand?' No one had seen any hand, and we all stared at each other in astonishment. But how great was our surprise when Helena Petrovna smiled, and, pushing my arm aside, walked ahead firmly and briskly as I had never lately seen her do. 'So now', she said, 'this is an answer to you, Vera; you have been abusing them for their lack of desire to help me, and this moment I saw the hand of the Master. Look how I walk now.' And in fact she walked all the time on the platform, quickly and quite easily. Though she had to change the railway carriage twice, she got in and got out each time without visible effort, assuring us that her pain had entirely gone and that it was long since she had felt herself so well physically."

ONE MESSAGE TO COL. OLCOTT.

IN February *Theosophist* Col. Olcott refers to a letter received by him in Rajputana from the Master, and which he had been promised in a telegram some time before. He says: "It was a beautifully worded and, to me, most important letter, inasmuch as it pointed out the fact that the surest way to seek the Mas-

ters was through the channel of faithful work in the Theosophical Society". But this fact is just as important to us as to him, for the principle is just as real, the basis of it as sound, and the verification even more certain, for there has been the experience of himself and others in the years since.

To non-Theosophists this will naturally seem the complacent claim of a sectarian, combined with a subtle bid for support of the T.S. To them it is almost, perhaps quite, equivalent to saying, "We of the T.S. stand nearest to the Exalted Beings who so largely administer human affairs and are specially the patrons of this Society. If you wish to share our privileges, the certain method is to enrol yourselves in the ranks, contribute to the treasury, and in every way sustain the movement we have begun". Complacent and subtle as it may be made to sound, it is an entirely natural, just, accurate, demonstrable statement of a literal fact. And it has the additional force of coming direct from the Master himself, and of being exemplified repeatedly in the history of the T.S.

As has been numberless times pointed out, it is quite true that the T.S. is a group of individuals unrestrictedly free as to opinion and only linked together by a single belief — Universal Brotherhood. And yet, paradoxical as this may seem, it is the one body through which the distinctive truths of Theosophy are promulgated through the world. For while a man may be an F.T.S. without being a Theosophist, there is little reason why he should be; and while he may be a Theosophist without being an F.T.S., there is small probability of it. A very thorough Theosophist holds not only to the fact of Masters, but also to Their doctrines, spirit, and polity; and almost inevitably, therefore, feels it his privilege as well as duty to join the Society They founded, encourage, and protect, and which is so specially Their agency for carrying forward the visible movement that is the expression of Their own purpose and function. Anybody allied with Them in motive is naturally conformed to Them in action. So it comes about that most real Theosophists are in the Society, and that the energetic Fellows are those who most fully believe in the Teachers, the teachings, and the use of organization for making the teachings spread.

It is entirely probable that two of the Founders had at the time no prevision of what would prove the actual mission of the T.S., and that even H.P.B. discerned it but partly. The T.S. evolved just as the chrysalis does. It passed through lower and preparatory stages of existence, its inner life gradually transform-

ing its structure and quality, and its final manifestation—if the present *is* its final—only occurring when it had emerged from transitory states. As we see it to day, it is really an active propaganda of a Religious Philosophy, a spirited attempt to make all men see what is truth in the seen and unseen worlds and to move them thereby towards healthier and higher ideals of pursuit. The activity of the propaganda is in exact proportion to the extent in which the Theosophists in the T.S. feel Theosophy a reality, a system of fact and motive guiding their own lives and able to guide fitly the lives of all. Virtually, though not from original intention or present avowal, the Theosophical Society is an organized body training its units on a specific line of culture, and disseminating Theosophy wherever a field is open. The letter to Col. Olcott shows that this was the object of the Masters who prompted its formation and who now regard it as Their special agency.

It is, in fact, the only organism which is performing this work. The religious sects of the West oppose Theosophic teachings, and the Eastern religions do nothing to promulgate them. If the T.S. were blotted out to-day, there would be in the world no organized body to circulate these teachings, provide literature explaining them, form groups for studying them. Reäwakening spirituality would have no recognized center for information, stimulus, or help. An occasional writer might publish Theosophic thought, but not with the means to make it influential or the backing to ensure its extension. Sporadic interest could hardly maintain itself in isolation, much less affect distant or even adjacent territory. And then would be repeated that long stretch of an intellctually-growing era without just principles of education or motive or method.

By no means strange, therefore, is it that the Masters so cherish the sole external organization for carrying on Their special work. It is altogether natural that men actively coöperating with Them therein should attract both Their attention and good-will. Indeed, if we understand the diffusion of truth and spiritual purpose as that for which They most care and labor, no other activity can equally commend a man, and none, therefore, be so certain to secure the grateful recognition of Beings who justly say, "Ingratitude is not one of our faults".

The kind of work thus ensuring approach is qualified by the word "faithful". This of course must include the elements of trustingness, energy, sustainedness, devotion, self-sacrifice—all qualities of the Masters' own work, but also the very vital ele-

ment of disinterestedness. Doing it with a view to reward in any form is merely a claim for pay, and while the pay might be accorded, it certainly would not be in access to the presence of Those whose whole spirit is antipodal. There is something almost comic in the thought of vigorous labor, to be compensated by direct association with Beings with whom one is not in sympathy. What would two workers have in common, one of whom worked simply for beneficence, the other simply for emolument? So, then, it is only the "faithful" toiler who will receive, though without demanding it, the boon of recognition.

This is by no means an unimportant subject. Certainly it makes very clear what value the Masters attribute to the Theosophical Society, its mission, its need of very earnest service, its actual place in the system of present spiritual agencies, its ample support from Powers behind its membership, the great necessity both of keeping it intact and strong and of using every resource within it for the largest effects. If the surest way to reach the Masters is by imitating Them and helping Them, and if the best form of imitation and help is in this "faithful work", nobody need be in doubt as to where his philanthropic impulses can most fittingly have vent. But there is another corollary. People sometimes complain that they are very eager to make acquaintance with Masters, but have as yet had no sign of Their existence, even less of Their good-will. Why do not the Masters manifest Themselves to them and gratify these reverent longings? Of course the obvious reply, long ago made by H.P.B. to these critics, is, What is your passport to such an interview? What evidence do you give of living interest in Their plans? What have you done to further these? What do the Masters see in you which should evoke a desire to meet you? One man replies, "I have joined the Theosophical Society and pay my $1.00 a year with punctuality". Another says, "I take the *Path* regularly". A third, "I read all the Theosophic books I can reach". A fourth, "I go to all the Branch meetings". A fifth avers that he has been a student of philosophy for many years, cherishes deep interest in Masters, and thinks that They should respond. Repeat the inquiry, "What have you *done* for the Masters through the T.S.?", and the whole five stalk off in high indignation, declaring that they want to have nothing more to say to you, and that Masters who will not help unless They are bribed are anyhow of small consequence.

Exposure of folly does not cure the fools, but it helps to diminish their number. A man must be very foolish indeed if, after

all the descriptions of Masters, Their character, aims, and efforts, Their supreme devotion to spiritual interests and Their indifference to personalities, he supposes that any one of Them is going to exhibit Himself to a curious egotist or to somebody childish enough to believe himself, still conceited and touchy, as separate from the common herd, entitled to a singularly rare privilege without having done anything whatever to earn it. Those who have truly sensed the nature of the privilege and really accomplished work which might seem to warrant it, are the last to cherish, much less avow, a suspicion that they are neglected.

The Theosophical Society has now reached an epoch when it can boldly proclaim itself a *de facto* disseminator of Theosophy, and can distinctly announce the Master's word that the Lodge looks with most interest on those Theosophists who are best sustaining its operations. It is quite proper that the Heads of any undertaking should care more for individuals who labor earnestly for it than for such as are lukewarm or hostile, and nobody need expect favor to vanity, self-deception, or idleness when he has been amply taught that the Cause exacts precisely the reverse of these traits. One of the delusions in and around the T.S. may be exploded by the significant message given to Col. Olcott,—and one more promise stored in the memory of those who love the Masters, love Their work, and love life because of its opportunities to help that.

ALEXANDER FULLERTON, F.T.S.

THE VINE AND THE BRANCHES.

I AM THE Vine and ye are the Branches." This parable calls to mind the sentence at the beginning of the Fourth Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God", which sentence takes us back to the time when nothing had yet appeared, when there was no universe, no spirits, nothing but the Infinite and Absolute. In God was all which afterward was to appear as separated from God. The Christos, Word, or manifesting power of the Divine, was with God and was God. Then came the period of outbreathing, and the Word became flesh, the Chrèst enmeshed itself in man, and man could become full of grace and truth, as the writer of the Fourth Gospel tells us was the case with Jesus the typical man. In these few words at the beginning of the Fourth Gospel is hidden away

the whole process of manifesting the Divine Thought, which was all done by the word or the Chrèst, and which occupied countless myriads of years and employed an equally countless number of processes working upon a vast number of planes of conscious life.

"Abide in me and I in you. As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me." This certainly cannot refer to Jesus of Nazareth, or simply to discipleship. Here is speaking not the man, the son of Joseph and Mary, but the Chrèst, the son of the living God, with whom all may be joined who will. In the man Jesus we cannot abide, nor he in us, but the Chrèst, the manifesting energy of God, can dwell in us, and we can be so controlled as to abide in the Chrèst.

"Every branch in me that beareth not fruit is taken away" or naturally falls away. This is the case with many who, giving themselves up to what Paul calls "carnal mindedness", so separate themselves from the Chrèst that they cut themselves off from the Vine. The attempt to divinize the whole man is a failure, and the lower never succeeds in becoming one with the higher. Except in the light of the Wisdom-Religion teaching, Reïncarnation, there is no possibility of understanding this passage. It is clear if we admit many lives in each of which there is an attempt to merge the lower quaternary in the upper ternary, the square in the triangle, or to lift the lower man until he knows that in him dwells the Chrèst with whom he seeks to become at one. This Higher Man, the Holy Trinity, is eternal, without beginning or end; lives many has he had upon the earth, and more will he have, which are the lower men, whom it is the purpose of all religions to make at one with the Father in heaven.

Those lives or persons which are not lifted up and hid with the Chrèst in God go for nothing; the attempt, like many others in Nature, has been a failure; there is nothing of the life on earth which can become a part of the Eternal Man. In the kingdoms below man multitudes of lives never come to perfection, and pass away, leaving no trace behind. So will it be with those human lives which never rise off the animal plane of consciousness; there is nothing in these lives for the Higher Man to take with him on his eternal pilgrimage. This does not imply that the true man is lost: the soul is lost, but it is only the human soul, or lower appearance, which we call the person. This lost soul, this branch that bears no fruit, not having attained oneness with the Eternal Pilgrim, not being raised by the Chrèst to sit at the right hand of the Father, necessarily is burned up by passion and

appetite, nothing in its earth experience is worth storing in the eternal memory, for there has been nothing in the personal life of any value in assisting the Higher Man to gain the earth experience needed for perfection.

The important part of this parable is its plain teaching that in the Vine, which is the Chrèst, are all the branches set; which most emphatically teaches the saving doctrine of the divine Incarnation, not in one man Jesus only, but in all men, putting an end to that erroneous division into sinners and saints which has done so much harm, and making possible that Universal Brotherhood taught by Jesus and made the essential thing in Theosophy. This thought of the inherent divinity of man, illustrated by the vine and the branches, places humanity in a new light as a great family of which God is Father and Mother, and we begin to feel that in very truth we are all brothers. The key-note of "the mystery hid through the generations" is the potential duty of man, and, heartily believed in, made possible that peculiar life which singled out the early Christian Church from all organizations of that time. Unless the early Christians had believed that in the heathen, even in their persecutors, dwelt God, making them real brothers, there would have been nothing in those persecutors to love. If they were possessed of demons, not only would it have been impossible to love them but it would have been a crime. Love is a welding-together of souls, and is altogether concerned with divine things. Then unless the heathen had in them God, love could not exist and should not be tolerated, as it would have been only a drawing-together of what was animal, which would have degraded the whole Church. Love, to be true love, must rise entirely above the animal, the transient, the material, and concern itself with the divine, the permanent, the spiritual. Such love lays down its life for its friends, not only that life which consists in breathing, but the selfish life. To be burned alive as were the martyrs, to be racked to death in the Inquisition, is child's play compared to the daily and hourly death which consists of all which for most persons makes life worth the living. To live with all selfish impulses, appetites, and passions denied and surrendered; this is proof of the greatest love which man can have, and is laying down one's life for one's friends. Those who love thus are the branches which bear much fruit.

Rev. W. E. Copeland.

TESTIMONY AS TO MAHATMAS.[1]

THE NAME *Mahâtmâ* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W.Q.J.

18. J., an American, says that he has received aid at important points in his life from one of those whom he believes to be the Mahâtmâs: "After what seemed to be a short talk with me, he satisfied my mind on an important point, identifying himself to me as the real author of certain statements and pamphlets published by members of the Theosophical Society. It was this, with the teachings of Theosophy, that led me to believe in the work that the Society is carrying on, and that some great being is helping the movement. Others may term this interview a vision, but with me it is as much real as any other fact of my existence."

19. A.B.C. says that "at a lecture being delivered by a prominent Theosophist I saw the Master's form overshadowing the speaker, and with so strong an influence that it seemed to change the appearance of the speaker. There is no doubt in my mind as to this event. I was in all my senses and not excited."

20. A.G. "For some years past I have had what is for me direct and satisfactory evidence of the existence of a group of Adepts or Masters who help the Theosophical movement and individuals who work for the good of humanity. This evidence has been introspective, but has been followed by confirmation due to the coming to pass of that which I was informed by these helpers would occur. And I can say that, believing H.P.B. was an Adept, I have received help from her when she was living in a body, although I never personally met her."

21. In January, 1895, Mr. Alexander Fullerton published a circular, which he sent to members of the T.S. in all parts of the world, giving testimony. He stated therein that he had had a message from the Mahâtmâ, through another person in whom he had the most perfect confidence. This message related to difficulties then existing in the T.S. Of course this, considered as testimony, is really the testimony of the person who gave him the message. But we happen to know that that person has always asserted not only belief in the Mahâtmâ, but also the reception of messages from him.

[1] Begun in February, 1895.

A BASIS FOR ETHICS.

One of the books which were most read and talked of last year was Mr. Kidd's work on *Social Evolution*. His theory, expressed in the fewest possible words, was that in nature we could find no basis for ethics, that the keynote of natural and of human progress was self-interest, as shown in the struggle for existence, that this might and does become an enlightened self-interest and make for the preservation of the species in the end, but for the origin of true altruism we must look to something outside man and the physical universe, an impulse towards doing good to others which could only spring from a divine and what Mr. Kidd calls "an ultra-rational sanction", in a word, some religious conviction.

Close upon the heels of Mr. Kidd's book came Drummond's *The Ascent of Man*, marked by all the fascinations of easy and brilliant style for which this author is so noted, and equally characterized by his well-known fancifulness and tendency to run off the track of scientific thought into the boggy wilderness of the fantastic. Mr. Drummond says of Kidd's theory (and I think the objection is well-taken), "Practically, as a vindication of the dynamic power of the religious factor in the Evolution of Mankind, nothing could be more convincing. But as an apologetic it only accentuates a weakness which scientific theology never felt more keenly than at the present hour. . . . Does not Mr. Kidd perceive that anyone possessed of reason enough to encounter his dilemma, either in the sphere of thought or of conduct, will also have reason enough to reject any 'ultra-rational' solution? That is, if our mind is of a character to be convinced, with Mr. Kidd, that altruism does not belong to human nature, but is foisted upon it, as it were, by some outside religious sentiment, will not that mind naturally repudiate the idea that any such God outside the machine can exist?" And furthermore Mr. Drummond remarks: "The first essential of a working religion is that it shall be congruous with Man; the second, that it shall be congruous with Nature. Whatever its sanctions, its forces must not be abnormal, but reïnforcements and higher potentialities of those forces which from eternity have shaped the progress of the world."

In all probability, most of us would not interpret this sentence as Mr. Drummond would, but from either point of view it is an admirable statement. His own theory, as distinguished from Mr

Kidd's, is briefly this: That we find the germ of altruism in the struggle for the existence of others, as shown primarily in the maternal instincts of animals, which develop in some orders into the display of affectionate and protective impulses and actions in the father also, and finally into those associations for mutual protection which have for their object the preservation of the species rather than of the individual. In fact, he is rather inclined to agree with Prof. Mantegazza of Italy, another charming but not very trustworthy writer, who expounds the optimistic doctrine that "the whole of nature is one hymn of love". But is not this very association to which Drummond refers, an action prompted rather by fear of a common enemy than any desire to assist in the preservation of other lives? In that very valuable little book on *The Evolution of Sex* by Geddes and Thomson, its authors seem to have taken the desirable middle course by affirming with Littré, Leconte, and others, "the coëxistence of twin streams of egoïsm and altruism which often merge for a space without losing their distinctness, and are traceable to a common origin in the simplest forms of life. . . . There are two divergent lines of emotional and practical activity—hunger, self-regarding egoïsm, on the one hand; love, other-regarding altruism, on the other. . . . The actual path of progress is represented by action and reaction between the two complementary functions, the mingling becoming more and more intricate." And the diagram our authors give to illustrate their idea is, curiously enough, in the figure of the caduceus, used, too, as you will remember, by Prof. Crookes.

Here we have, then, the theories of three different thinkers as to the basis of ethics; Mr. Kidd placing it altogether outside of human nature and human reason; Prof. Geddes finding it in the twin stream of egoïsm and altruism whose sources are in the nutritive and reproductive functions of the body; and Prof. Drummond adding to this the theological conception of the assistance of a personal God. He says, however, as I have already stated, that the first essential of a working religion is that it shall be congruous with man; its second, that it shall be congruous with nature. Strangely enough, this theologian seems to entirely overlook the fact that in the spiritual oneness of man and nature should we seek the true basis of ethics, an idea faintly shadowed forth in the "ideal unity" which stands at the top of Prof. Geddes's diagram.

The Theosophist would maintain that the problems continually confronting the evolutionist will only be solved when the triple nature of man's evolution is fully recognized, and he is treated as a being unfolding in three directions, the physical, the psychical

or mental, and the spiritual. To look for the origin of soul-functions among the organs of the body is like trying to trace the source of a mountain streamlet to a salt-marsh. Those animal instincts called altruistic reach out a very little way and in a very few directions, and even these would be classed by the Theosophist as belonging to that "animal soul" which birds and beasts share with human beings. Side by side, then, with the evolution of the body must run the evolution of the soul, and as the spiritual is always the same, and only its medium develops, it may be figured as the staff of the caduceus around which the twin serpents wreathe their coils. The sensations of the body arise in the body and govern its acts; the emotions of the soul, the thoughts of the mind, belong to the other side of the double nature; but both, as well as all the universe, live and move and have their being in the great ocean of Spirit.

To become convinced that we are all descended from a common ancestral form can never make a very deep impression upon our hearts; a brotherhood based upon so remote and so purely physical a relationship will hardly affect the behavior of man to man. But once get rid of the heresy of the belief in the separateness of soul or *self* from the One Universal, infinite Self, and the command to love thy brother as thyself seems to appeal to the heart of all, and we have a basis of ethics, not founded on the transient and illusory side of man's nature, but on the true and the real. If mankind is one great organism, as we believe it to be, built up of countless individual lives as our bodies are built up of countless individual cells, how evident it becomes that the welfare of one is the welfare of all, and that an injury to the least of these must have its reactionary effect upon the whole system. This idea is beautifully set forth in Mr. Coryn's admirable essay on *Prâna*. "Before evolution began," he says, "one soul . . . shot itself out into the rays we call men, a duality in consciousness of the material and the spiritual. All men follow diverse paths, and go through diverse paths and rough places, that this soul *in them* may perfect itself in all experiences. . . . Humanity is one Self. At the beginning it was one; it now seems many, but at the end, when the minds of men are tuned together (a process already indicated by the growing sensitivity of many to the unspoken thoughts and feelings of others), humanity will be one vast organism in perfect harmony, and every unit, still thinking itself a unit, will yet feel with every other, giving, nevertheless, its individual color to all it takes into its consciousness. . . . Except by assuming the reality of this

one life in us all, there is no possible means of accounting for sympathy with pain. . . . Every feeling of sympathy", concludes Mr. Coryn, "is absolute proof of one life-spirit in men. . . . And this is not a mere metaphysical idea, but it is the only guide of life worth having."

If we take, then, our unity in Spirit as an actual and living fact, we shall find an ethical system based upon it to be equally congruous with nature and man, thus fulfilling Prof. Drummond's ideal of "a working religion". For even the man who from the dictates of "an enlightened self-interest" endeavors to fill his part in the world to the best of his ability, contributes something to the elevation of the race. For that depends, of course, upon the perfecting of the individual, and every effort, however small, in the direction of right raises the general average of humanity. Such a person works only upon the lower planes, but the impulse towards the higher will gradually impel him onwards, till in some succeeding incarnation he shall work from the plane of soul rather than from that of body.

Nor should the sympathy that springs from our true unity cause us only to feel with another's pain; it should make us also rejoice in another's happiness. Their joy should be our joy as well as their sorrow our sorrow, and if we can only think of all mankind as one, then the thought of the many parts of that great Unit that are happy and prosperous and free from pain should do something to cheer us when we are lonely or sad or suffering. Some of us are having a good time; let us fix our mind on those that rejoice, and not on a temporary ache in a little finger. Jonathan Edwards thought that part of the happiness of the saints in heaven was made up of their contemplation of the miseries of the damned. Our "working religion" would teach that could the souls in hell bring themselves to realize the happiness of the souls in heaven, they would be no longer among the damned, but the flames that beset them would turn to fragrant roses, wet with the dews of Paradise.

The basis for ethics, then, given by Theosophy, is the idea of universal brotherhood founded upon the conviction of our spiritual unity, and therefore having its impulse from within rather than from without, the cultivation of right thought, that from it may spring spontaneously right speech and right action, and thus, in a sense far deeper than is dreamed of by the churches, the promise of Jesus shall be fulfilled: "Seek ye first the kingdom of heaven, and all these things shall be added unto you".

KATHARINE HILLARD.

A STUDENT'S NOTES AND GUESSES.[1]

LIFE CENTERS.

BEHIND Form lie Will and Idea. When we study the forms and laws of sun and planet and comet, we are learning something of the outermost showing of the life of the whole, and in the crystal we see the most elementary form of a living thought, which sleeps in the stone, in geometrical rest, locked in the law of numbers.

A drop of fluid forms a quivering sphere with a feeble cohesive force, a type of that balance of fluidic forces which lies between the fixity of the solid on the one hand, and radiant expansion on the other. The fluid as a solvent is the vehicle of the solid. The crystal may dissolve, but potential form is not lost; the peculiarities of that crystalline type will reäppear as the crystal is reborn. It recrystalizes the same and yet another.

Water, then, or the fluid state, is the type of the astral plane of being, that into which form disappears, but from which it is reborn. The astral plane is the solvent and storehouse of form, of idea, of the memory of man and nature, and of all habit and heredity. It is the vehicle of energies which may be either vague and undirected, or may be polarized by Will and guided by Idea.

The point and circle symbol signifies really the point and the sphere. The point is the focus, both radiant and reflective, of an Akasic or ethereal sphere. Within this sphere there may be forms, both actual and potential, manifest and unmanifest; also radiant energies which in like manner are both manifest and unmanifest. The manifested energies are those which the scientist studies as light, heat, electricity, etc., while the corresponding inner space potentialities, the noumena of these, cannot be measured by spectroscope or galvanometer.

Considering, then, this dual aspect of space, inner and outer, noumenal and phenomenal, Akasic and ethereal, we may understand how each living center, formed on a "laya" or balancing point, is a doorway and focus of both the inner and outer, through which the radiant energies play and interchange.

An apt illustration is that of the landscape which is pictured on the wall of a dark room, by the light passing in through a single tiny opening, from all parts of the landscape without. The whole picture passes in through a pinhole, yet nothing is lost or confounded.

[1] Continued from September.

Now consider that these phenomenal pictures, which we perceive with our physical senses and call reality, are built up by degrees in this aspect of space which is peopled with physical images, and we will come a little closer to the truth. The photographic plate before development contains an invisible impress of a complex image which is brought out by degrees, when fed, under suitable conditions, with proper chemicals. The invisible picture appropriates that which it needs from the nutritive solution applied to it, and the image is built up, first in rude outline, finally in all finished details.

Although this takes place on a plane surface, it may serve to illustrate the law of reproduction and growth of plant and planet; of personal man, and all that surrounds him. The pinhole camera will bring to mind the relations of the noumenal world of "inner" space to the "outer", in which we seem to dwell; but in this case the *inner* corresponds to that which to the camera would be the *outer* landscape, with its simultaneous realities.[1]

Through the laya-point, the germinal center, the pinhole, between the two aspects of space, an image is impressed, at first invisible, like the pattern or astral body impressed on ethereal substance; finally visible and tangible, as appropriate nutritive material is supplied to it.

Plato compares our sense-perceptions to those of a man who sits in a dark cave with his back to the entrance, and sees the images (*idola specus*) of external objects projected on the back wall of the cave. This is simply the "camera obscura" (dark chamber) just referred to, for our word "camera" is but a shortening of the older phrase, and whether it is a little box, with a pinhole or lens in one side, or a dark chamber or cave large enough to get into, the principle is the same. A lens simply enables us to use a larger opening and make a brighter image, without confusion.

The eye is in fact such a camera, with a lens covering a small opening into a dark chamber which is painted black within, to absorb reflections. At the back of the chamber is a sensitive screen, the retina, composed of myriads of little cells, minute lives, each one receiving a tiny portion of the picture. The character and intensity of the light which falls upon any one cell, ac-

[1] The word "simultaneous" is used advisedly, for, bearing in mind the fact that a photographic image is not necessarily visible to the eye, but may require time and successive stages of development to become so, in like manner the events of a cycle may be simultaneously present in an inner sphere, while their images may be successively developed in the outer sphere of time. This does not lead to fatalism, but to the reäction of the outer upon the inner or timeless world; but this would bring us to deeper waters than the writer cares to venture upon at present.

cording to its position in the picture, color its consciousness accordingly. The whole forms a mosaic of consciousness, which, simultaneously perceived and coördinated in the brain, gives us what we call a picture. Each cell of the retina can but transmit its simple unit, while the picture is perceived on a higher synthetic plane of consciousness.[1]

Returning now to the conception of space as dual, or inner and outer, we may conceive of a pinhole, a cranny, a focal center, a lens, a laya point, through which the images of the inner may pass into the outer, and vice versâ. But here our camera simile is imperfect, for it leads us to think of a right and left of the same space, as we are in front of or behind the dividing wall; whereas inner space extends in all directions from a laya center, as does also outer space, or that in which we find our sense images.[2]

The sun as a cosmic and radiant center is a laya point which forms the gateway between that inner space, which to us is dark and unknown, and this outer space filled with those radiant vibrations which we partly see or feel, which are built into circling globes and the myriad forms of life which people them; the phenomenal vibrations we call light, heat, electricity, etc.

The plant builds these energies into its structure, selecting and absorbing those which it needs. From the storehouses of plant-life the animal economy is supplied, and finally the physical transformations accompanying thought and motion are accomplished by means of energy originally derived from the sun. Science has illustrated this in many ways.

The circle and the point form the symbol of the sun, the life-center of the particular spot of the Kosmos in which we find ourselves. The circle is the sphere, and the point its focal center or laya point, the eye of Osiris, the lens, the window in the Ark of Life as it floats on the waters of space and looks upward to the creative light of the firmament above (within).

Let us double the circle, let the point radiate into a cross, and the cross become a Chakra, signifying rotation, and the symbol tells us more of the secret.

But as the "Root of Life is in every drop of the Ocean of Immortality", the symbol of the sun applies to each life-center, however small, to every cell in animal or vegetable life, to every radiant life-point in both the microcosm and macrocosm.

[1] Masons will do well to remember the blazing star and the tessellated pavement, the full meaning of which is but one of the many "lost words" of the order.

[2] As suggested before, the terms might be inverted to make the words "inner" and "outer" correspond with the camera or cave illustration, but we would then be in confusion elsewhere. If the idea is clear we can phrase it as we choose.

But radiant vibrating energy is the principle of Fire or Light, and our ideas must not be narrowed down by these words as used in the ordinary way. The eye perceives less than an octave of the "music of the spheres", and the mechanism of the body translates but an insignificant fraction of the vast range of vibrations into the sensation we call heat. The spectroscope sifts and sorts the vibrations which fall within the range of its capacity, presenting to the eye, in orderly array, all to which the cells of the retina can respond, and many others to which they are inert. It is a mistake to think that different rates of vibration, or "rays", are inherently light, heat, or "chemical" rays, as was supposed by earlier students, for these qualities are purely relative. That which is "light" to us is darkness to other creatures. Vibrations are refracted, reflected, or absorbed by different bodies in various ways and in different proportions. Rates of vibration which set up chemical combinations or decompositions in one substance, fail to affect another, and vice versâ.[1]

The sun thrills this outer sphere of space with an almost infinite range of tones and overtones, with chords and harmonics of etheric vibration. The plant spreads its leaves to the sunlight, takes what it will from the radiant giver, translates and crystallizes the melodies of space into the beauties of form. The special rays which it needs are absorbed, as an imponderable food, and used in building the ponderable elements of earth, air, and water into the living structure. The force which lifts the matter of the forest tree from the soil, and condenses it from the atmosphere, is not created or evolved from nothing: it is transformed sunlight, and the energy of sunlight is measurable by the instruments of science, like that of a waterfall.

THE TREE.

We have seen that the outgoing pulsations are of infinite variety, and that each living thing takes from this radiant ocean of life that special force-food which it needs, complex it may be, yet but a fraction of the celestial gamut.

The sap is drawn up to the leaf, laden with the cruder matter in solution. The leaf absorbs atmospheric food and ethereal vibrations; the directive influences of the cells, or life-centers of the plant, mould and fix the fleeting and fluidic. The sap is transformed in the factory of the leaf, elaborated and combined

[1] The ultra-violet radiations were called "chemical" rays in the older books, because they affect the salts of silver which had been so much used in photography; but rays at the other end of the spectrum, or beyond it, cause changes in other chemicals which do not respond to the vibrations which decompose silver compounds.

into a finer life, and sent down to the bark and the inner wood and the growing twigs, a veritable river of life, freighted with the needs of each part.

The leaf is essentially a surface organ. It is spread out, and it selects and rejects what it will from its supply of etheric and aërial food. It also receives the sap from below and within, laden with cruder affinities. These are guided into combination with that which is received from above and without. Earth and Heaven are married in the leaf, not in a blind amalgamation, but with that special limiting and directive intelligence which belongs to that individual life.

But the leaf is the fundamental type of the whole plant. Botanists tell that all parts are but modified leaves, changed in one way or another, according to special requirements, and that even the whole form of a tree has a special relation to that of the leaf.

An animal is a more highly differentiated plant. His structures are more complex and divided, and thrill with a finer life; but the fundamental unities are the same, and from the simpler structure of the plant we can more easily understand them.

What, then, is the function of an expanded surface composed of life-centers?

In the leaf we find it: first, absorbing ethereal vibrations, selecting and rejecting such as it will. Second, we find it absorbing aërial food, selecting the fit, rejecting the unfit. Third, we find it assimilating the watery elements and the cruder earth-food and combining them with the finer forces.

In the human organization we have that expanded and convoluted surface of the brain which is especially related to the production of definite thought. Science has shown us that substances which are opaque to those special vibrations called light, may be transparent to many others. The skull does not screen the brain from those higher etheric vibrations to which its cells are attuned. Its gray outer surface lies open to them, as the green upper surface of a leaf to the sunlight. These cells are fed by the blood, sent up from below, with its kamic affinities. The radiance of the Manasic is married to the Kamic, and the highest function of the leaf has its parallel in that which takes place in the gray matter of the brain.

But the leaf is also the lung surface of the plant. In the lungs the life blood, or animal sap, is supplied with aërial food through extended surfaces which select and reject; while the consciousness of the unit lives which form these surfaces finds

its representative and federal head in a special plexus, or brain.

In like manner the digestive surface carries on, throughout many convolutions, with their extensions and appendages, the process of selecting and rejecting, and of transforming food into blood; and this special form of intelligence and consciousness we find functioning through another special plexus, or brain.

The triple function of the leaf surface is in the human organism differentiated, as pointed out. The channels and centers of consciousness appear in the highly-organized nervous system, while even the plants which approach most nearly to the animal plane show but a trace of a nervous system.

The characteristic of the leaf surface, or extended tissue of coördinate life-centers, is that of selection and rejection, of discrimination between the fit and the unfit.

But this selection is not only that which the monadic, or amœbic, life of each cell would make for itself alone, but that which it *must* make as it feels the needs of a greater self of which it forms a part.

This vegetative life, complex, yet with a triple simplicity, when differentiated and touched with the dawning light of a higher consciousness, becomes the animal.

When the highest of the differentiated seats of consciousness is touched with the Promethean fire, with the sunlight of the Gods, the animal-tree has become a Thinker, and the Manasic being has assimilated to himself the Tree of the Knowledge of Good and Evil: the God of the Garden becomes a *Pilgrim.*[1]

X. R.

(To be continued.)

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[1] In the northern myth, the three Gods (aspects of consciousness on a higher plane) are walking by the shores of the ocean. They find Ask and Embla, the Ash and the Alder, washed up by the waves, and to these pale cold prototypes of the first human pair, each God gives something of his own nature. In some respects this symbolic story is more suggestive than the old Kabalistic narrative.

THE THEOSOPHICAL SOCIETY.

INSIDE FACTS AS TO ITS ORGANIZATION.—A *DE FACTO* BODY.—THE REAL T.S. IN NEW YORK.—THE PRESIDENT STILL A DELEGATE TO FOREIGN LANDS, AND HOLDING OVER IN OFFICE.

THESE facts are extracted from a paper prepared for the Convention at Boston in April, 1895. The historical documents and records used in the preparation of the matter are: the original minutes of the T.S.; the original constitution; the records published in India, Europe and America from time to time; *Old Diary Leaves*—not considered however as wholly reliable—original documents drawn up and signed as far back as between 1875 and 1878.

STATEMENT OF FACTS.

1. At a meeting held in the rooms of H. P. Blavatsky, 46 Irving Place, New York City, September 7, 1875, it was agreed to form a Society for the purpose of Occult Study. Upon motion of William Q. Judge, Henry S. Olcott was elected Chairman of this meeting, and upon motion of H. S. Olcott, William Q. Judge was elected Secretary of the same. Adjourned to September 8, 1875. This is asserted as the facts by those who were present.

2. Pursuant to adjournment, a meeting was held at the same place September 8, 1875. It is with this meeting that the minute book begins. Upon motion of William Q. Judge it was voted that H. S. Olcott take the Chair, and upon motion it was voted that William Q. Judge act as Secretary. Upon request of the Chair, sixteen persons handed their names to the Secretary, as agreeing to found and belong to such a society. A committee of four, including the Chairman, was appointed "to draft a constitution and by-laws and to report the same at the next meeting". Adjourned to Monday, September 13, 1875, at the same place.

3. Pursuant to adjournment, a meeting was held September 13, 1875. H. S. Olcott acted as Chairman and C. Sotheran as Secretary. The Committee on "Preämble and By-laws" reported progress. It was resolved that the name of the Society be "The Theosophical Society". The Chair appointed a committee to select meeting rooms. "Several new members were nominated and upon motion those persons were added to the list of Founders". The meeting adjourned subject to the call of the Chair.

4. Pursuant to a notice dated at New York, October 13, 1875, signed Henry S. Olcott, President *pro tem.*, a meeting was held at 206 West 38th street, October 16, 1875, "to organize and elect

officers". Eighteen persons were present. The report of the Committee on "Preämble and By-laws" was laid on the table and ordered printed. The meeting adjourned to October 30, 1875, at the same place. H. S. Olcott was Chairman, and J. S. Cobb, Secretary.

5. October 30, 1875, the Society met pursuant to adjournment. Mott Memorial Hall, 64 Madison Avenue, New York City, was selected as the Society's meeting place. By-laws were adopted, but with the proviso that the "Preämble" should be revised by a committee and then published as the "Preämble of the Society". Officers were elected as follows: President, Henry S. Olcott; Vice-Presidents, Dr. S. Pancoast and G. H. Felt; Corresponding Secretary, Mme. H. P. Blavatsky; Recording Secretary, John Storer Cobb; Treasurer, Henry J. Newton; Librarian, Charles Sotheran; Councillors, Rev. J. H. Wiggin, R. B. Westbrook, LL.D., Mrs. Emma Hardinge Britten, C. E. Simmons, M.D. and Herbert D. Monachesi; Counsel to the Society, William Q. Judge. Adjourned to November 17, 1875.

6. The Society met in Mott Memorial Hall, November 17, 1875, pursuant to adjournment. The President read an address and after the transaction of business, adjourned to December 15, 1875.

7. It is probable that Col. Olcott selected this as the date of organization, because of his inaugural address, but it is not correct, and he had no authority to do so. About this time members fell away and there was no quorum.

8. A few odd meetings were held until 1878. The minute book was mislaid. Resolutions were made by two or three persons writing them out and declaring them passed.

9. In the year 1878 H. P. Blavatsky and H. S. Olcott were appointed a "Committee of the Theosophical Society" to visit foreign countries and report. The *Theosophist* for October, 1879, vol. i, No. 1, p. 1, first item, says: "For the convenience of future reference, it may as well be stated here that the Committee, sent to India by the Theosophical Society, sailed from New York December 17, 1878, and landed at Bombay, February 16, 1879, having passed two weeks in London on the way". In the *Theosophist* for January, 1880, vol. i, p. 95, Col. Olcott says he "came to India with two English colleagues and their learned Corresponding Secretary, Madame Blavatsky. They came only expecting to study Eastern Religion and Yoga Vidya and report their discoveries to the Western Theosophists", which were the Society in New York, consisting of over forty members at this time.

10. Before the departure of their Committee to foreign countries, the Theosophical Society elected General A. Doubleday as President *pro tem.*, to serve during the absence of the President. This election of President *pro tem.* was never revoked; nor was the appointment of this Committee. On arrival in India H. S. Olcott had their pictures taken and sent to America endorsed by him "The Delegation to India".

11. Meetings of the Theosophical Society were held at New York for some years after the departure of the Committee, and were presided over by General Doubleday and William Q. Judge.

12. From October 30, 1875, to December, 1878, all alterations of the By-laws were made in regular and formal manner, by the Society at New York.

13. These By-laws provided that new members could not be elected until after thirty days' consideration of their application.

14. The original organization was kept up at New York certainly until after January 1, 1882.

15. What purported to be "Revised Rules of the Theosophical Society" were adopted at Bombay in October, 1879, by a body which called itself the "General Council of the Theosophical Society", but had no legal existence whatever. There was published in the *Theosophist* for April, 1880 (vol. i, p. 179): "The Theosophical Society or Universal Brotherhood. Principles, Rules, and By-laws as revised in General Council, at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879". To this was subjoined the statement: "Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880.—Attest: Kharsedji N. Seervai, Joint Recording Secretary". This meeting at Benares was merely one held by H. S. Olcott without notice and was irregular. It was here that Col. Olcott worked out the resolution that declared him President for life. The original Constitution fixed his term at one year and was never amended. The so-called ratification at Bombay was irregular and amounted to nothing.

16. None of the admissions to membership nor any alterations of the By-laws adopted at the instigation of the Committee sent to foreign lands were in accordance with the By-laws of the Theosophical Society in force at the time. The legal By-laws were adopted by a vote of the Society in New York and could only be changed by a like vote. None of these alterations of the By-laws were ever submitted to the Society in New York and that Society never voted on any of them.

17. From December, 1878, down to the present time, various

sets of "Rules", "By-laws", and "Constitutions" have been promulgated by alleged "General Councils", but none of them have ever been adopted in accordance with the only By-laws of any validity.

18. No lapse of time, no passive assent, and no active assent given in ignorance of the legal status of the case, would confer any validity upon the otherwise illegal acts of the President or of the Committee to foreign lands or those claiming to act through or under them, or either of them.

19. Up to 1880 members were admitted to the Society in New York in accordance with the By-laws.

20. Before H. S. Olcott and H. P. Blavatsky went to India the name of the Society was altered in New York, in the manner which prevailed after members had dropped off, to "The Theosophical Society of the Arya Samaj of Arya Vart". This made it a Branch of the Arya Samaj, over which Dyanand presided. Diplomas were printed thus and issued as late as September, 1878, with Dyanand's name and seal printed on them.

21. In India, again, Col. Olcott, in the same manner as before, altered the name of the Society back to the old style by striking off "of the Arya Samaj of Arya Vart". If the Society properly voted to change in New York to the Arya Samaj, it certainly never voted to reconsider.

22. Before the departure to India in 1878 the Recording Secretary was sent to London to form the British Theosophical Society. He did this and Dr. Wyld presided over that for a time. This body finally became, it is asserted, the "London Lodge", now controlled by Mr. Sinnett.

23. The London Lodge has always claimed to be autonomous, has continued its work, always claiming to be perfectly independent of the President, the parent Society, the Section in which it is, the Constitution, and all and every person and body whatever. This anomalous position has been always recognized and permitted by the President, and also by the European Section in which that Lodge is. This is finally exhibited in the letter from the Lodge, found in the Proceedings of that Section for 1894.

24. When H.P.B. for the last time settled in Europe, she autonomously, independently, and at the request of the Europeans (except the London Lodge), founded "The Theosophical Society in Europe", of which she was President. After she had made her declarations, Col. Olcott issued a paper so as to seem to approve of what had been done. On these was built up the present European Section.

25. An examination of the records from the beginning to the end of 1893 shows that there is no record whatever of the election of William Q. Judge as Vice-President of the T.S. In July, 1894, at London, Col. Olcott and the Indian General Secretary upon William Q. Judge's raising the point, decided that they would assert that the record was defective and could be cured by stating the fact that such Vice-President had been elected in India many years before, and it was so ordered in Council. But as the meeting at which said election took place—if it ever did—was not one participated in by those who could bind the whole Society, and as the real T.S. existed in New York, if anywhere, it follows that William Q. Judge was not regularly elected Vice-President.

The following by Col. H. S. Olcott occurs in a letter from him to W. Q. Judge, dated May 17th, 1893: "If you want separate T.S. Societies made out of Sections, have them by all means: I offered this years ago to H.P.B., and even to A. P. S[innett]".

In July, 1894, at London, he enunciated the same idea and plan to W. Q. Judge and Dr. Buck, after the dismissal of the Committee.

26. From a consideration of the above statement of facts it follows that:

(a) The present existing so-called "General Council of the Theosophical Society" has merely a *de facto* status and not a legal one, as it has grown out of and upon wholly illegal proceedings.

(b) The By-laws adopted October 30th, 1875, and such amendments thereto as were made according to the terms of those By-laws, are the only legal ones at present in force and the only ones having any validity whatever.

(c) The Theosophical Society formed at New York in 1875, never had any legal existence outside of the United States and cannot have except upon amendment of the By-laws.

(d) The Theosophical Society was founded at New York, September, 8, 1875, by some eighteen persons, and there was no such Society founded November 17, 1875, that being simply the date upon which the President delivered his inaugural address.

(e) The present existing so-called "Theosophical Society and Universal Brotherhood", with its officers and "General Council", has no legal connection with "The Theosophical Society" founded at New York, September 8, 1875.

(f) The authority of the so-called "General Council of the Theosophical Society and Universal Brotherhood" over members, Branches, and Sections, who have submitted to it in ignorance of the real facts in the case, exists only so long as its authority is

not called in question, but when so called in question it ceases to have any lawful authority whatever.

NOTE. A diploma made and issued in due form in 1883 to a member in St. Louis, was signed by Gen. Doubleday as President *pro tem.*, and William Q. Judge as Recording Secretary. This shows the Society as then active in New York. We will print next month a reproduction of this diploma.

LITERARY NOTES.

LOTUSBLÜTHEN for March. (German). "The Palladium of Wisdom" of Sankara, and "Elementaries", after notes by H.P.B., are continued, the latter from the January number. We have an article by the Editor, "The Riddle of Existence", and some notes on Vivisection.—[G.]

ALTRUISM—A LAW? by R. Mukhopadhaya. A scholarly analysis of Altruism, somewhat marred for the ordinary reader by failure to give translations of the many Sanskrit quotations, though we suppose this to be due to the fact that, printed in India, it is primarily intended for an Indian public.—[G.]

LUCIFER for March is again largely devoted to attacks on Mr. Judge and his friends. We have in addition "Myths of Observation" by Edward Tregear, "The Buddhism of Thibet" by G. R. S. Mead, "The new Ulysses" by L.L.D., "Ancient Wisdom and Modern Science" by J. Stirling, the continued articles, and Activities and Reviews.—[G.]

NEW ENGLAND NOTES, No. 3, continues H.P.B's letter to the American Convention held at Chicago in April, 1889, started in the February issue. Under the heading "Constitution and Rules of the T.S." a good point is made with wonderful humor, and there are several other "wise saws and modern instances" which will be read with amusement, as they are well chosen and significant.—[G.]

SPHINX for March. (German). The feature of the issue is two articles on the Masters, one "The Mahâtmâ Question" by L. Deinhard, and the other a translation by the same author of Damodar's article in *Five Years of Theosophy*. We believe it is quite a new departure for the *Sphinx*, and we extend our congratulations. Dr. Hartmann has some "Thoughts on Theosophy and the T.S.", and Dr. Hübbe-Schleiden contributes three of the remaining papers. —[G.]

THEOSOPHICAL SIFTINGS. Vol. VII, Nos. 16 and 17, contains another valuable reprint in Thomas Taylor's translation of "On the Cave of the Nymphs in the Thirteenth Book of the Odyssey" from *Select Works of Porphyry*, and also "The Pythagorean Sentences of Demophilus". No. 18 is Dr. Coryn's beautiful article on "Devachan" which appeared in *Lucifer* under the title of the "Heavenworld", and which we noticed at that time. This closes the present volume, and we regret to say the *Siftings* will now be discontinued. —[G.]

THE NORTHERN THEOSOPHIST for April. The editor offers some suggestions for amending the Constitution. He would limit the presidential term of office to four years; advises four-yearly general Conventions to elect said President, etc., with provisions for emergency meetings; wants sectional Presidents who shall be ex-officio vice-presidents, with one year term; and annual Sectional Conventions. We are glad to see that he thoroughly objects to Mr. Sturdy's proposed plan. "The Personal Equation" holds up the mirror in the direct and unflattering way which is the specialty of Mr. Bulmer. "Is Theosophy for Children?" and "The Duties of a T.S. Lodge" are both worth reading.—[G.]

THE PACIFIC THEOSOPHIST for March opens with an interesting article by Allen Griffiths, who considers the present disturbance in the T.S. to be due to the continual warfare waged by the Brothers of the Light and the Brothers of the Shadow "for mastery over the race". Dr. Anderson's paper on "The Relation of Theosophy to Religion, Science, and Philosophy" is continued, and Dr. J. S. Cook contributes an article on "Adepts" which is an excellent synthesis of all that has been given us on the subject. "The Persecution of William Q Judge" is reprinted from the PATH, as is also Mr. Judge's Letter to the European Secretary. The Editorials are written with force and feeling, and also with much charity for those who have made "mistakes"!—[G.]

THEOSOPHIST for March. "Old Diary Leaves" takes the travellers to Agra, Saharanpore, Meerut, and back to Bombay. Some account of the Arya Samaj is given, and of the first meetings with Swami Dyânand Saraswati. Col. Olcott notes the annoyance they experienced from a police spy. Experiments in snake-charming are related, and our credulity is sorely tried by an alleged cure for jaundice. Finally we are told of the starting of the *Theosophist*. An article on "Burial Alive and Hibernation" is reprinted from the *Calcutta Statesman*, followed by "The Sacred Haoma Tree", which appeared in February *Lucifer*. A learned paper on the *Bhagavad-Gîtâ* is contributed by Rama Prasad. "A Story of Double Personality", a lecture of Mrs. Besant's, Reviews, Activities, "Cuttings and Comments" end the number.—[G.]

THE GOSPEL OF BUDDHA. If any one doubts the hold which the Eastern philosophy has secured in the Western World, let him run over the successful books of the past year and note how many relate to occultism and the Hindu religions. Within a few months after the publication of *The Gospel of Buddha*, by Paul Carus, a second edition had to be printed, and now a third is announced. The attractive manner in which Dr. Carus has presented the teachings of the sage of Kapilavastu is the main reason for its extraordinary popularity, for the accuracy of it is, of course, a matter of faith on the part of the reader. On this point, however, there can be no dispute, as it is taken bodily from the ancient Buddhist canon, and while the author has reärranged, abbreviated, and at times interpreted rather than translated, the work has been done by a scholar whose only object was to present the truth as he found it. The book follows some of the sectarian doctrines, but is common ground for Northern and Southern Buddhists, as the Gospels are common ground for all Christians. It is the arrangement into "gospel" form that makes it so attractive, and this is the original work of the writer, for the details are mere compilations. (Open Court Publishing Co., Chicago.)—[T.E.W.]

IRISH THEOSOPHIST for March. In "Truth and Occultism" Dr. Keightley exposes a few of the *misstatements* which have lately been published regarding Mr. Judge. It is strange that falsehood and vituperation should be considered "proof" and "argument", and evidently the original "Truth and Occultism" pamflet, from which this article takes its name, is an exemplification of the old French adage "*Qui s'excuse, s'accuse*"! A long letter from Mr. Judge is given in "The World Knoweth Us Not". Fred. J. Dick writes a short article on "The T.S. Constitution", which those gifted with a sense of humor will appreciate. "Legents of Ancient Erie" is an account of certain Irish myths, with hints as to their interpretation. Æ's style is charming in its grace and delicacy. What could be more felicitous than these closing lines: "A new cycle is dawning, and the sweetness of the morning twilight is in the air. We can breathe it if we will but waken from our slumber"? Fitting vehicle, those words, for a glorious Truth! "Letters to the Editor" contains a defense of Mme. Blavatsky by Mr. and Mrs. Johnston, and a denial by A. P. Sinnett of the genuineness of the message sent him by Mr. Judge. Answers to Correspondents, and the recent doings of the Dublin Lodge, end the number.—[G.]

A NEW LIFE OF JESUS. There are many lives of Jesus depending for their main facts upon the four Gospels. The latest one, the most remarkable of all, *Iesat Nassar*, brushes aside the gospel narrative and finds its facts in Jewish tradition, the Talmud, early Rabinical writings, and the Apocryphal gospels. It is the joint work of five people, and represents over fifty years of

labor through two generations. In 1840, Peter Mamreov and his wife went to Jerusalem to gather the material. They had the special support of the Russian Government and afterwards of the American Government, Mamreov serving as United States Consul, and the office also being held later by his son. His three children were educated to help in the work, and the book was written by them, the father not surviving to finish it. This life of Jesus differs from all others in that it asserts that the mother of Jesus was a princess of the royal line of Medea, whose parents had embraced Judaism. The aunt of Jesus, the authors declare, was Queen Helena of Adiabene, also a secret proselyte. The Princess Mary inherited an enormous fortune which the priests desired to secure for the Temple, and they attempted to entrap her into a mekadish betrothal to the son of a high priest. To defend herself from their machinations, she married her cousin Joseph, and Jesus was the only child by the marriage. The death of Jesus without issue would cause the fortune to revert to the temple, and this was the secret motive underlying the persecution by the chief priests. All supernatural phenomena are eliminated from consideration, while many of the so-called miracles of the New Testament are explained as commonplace matters. There is a mass of citations from ancient authors, well digested and arranged, and this portion of the book will make it exceedingly valuable to the student; but it is not likely that the view of the Christ it offers us will ever receive wide credence. It is published by the Sunrise Company, 115 Nassau street.—[T.E.W.]

MIRROR OF THE MOVEMENT.

AMERICA

ANNIE BESANT T.S., Fort Wayne, Ind., has received the consent of the Executive Committee to its desired change of name, and will hereafter be **known as the Fort Wayne T.S.**

BROOKLYN T.S. had Sunday evening lectures in April: *New Wine in Old Bottles*, A. Fullerton; *How I Know*, Dr. E. L. Guild; *What's in a Name?*, **A. S. Pinkham**; ***The Inexpugnable It***, **L. S. Crandall.**

ARYAN T.S. had Sunday lectures in April: *Every Man His Own Maker*, Dr. E. B. Guild; *Dreams*, Miss K. Hillard; *The Seven-fold Man*, Joseph H. Fussell; *The Nature and Aim of Theosophy*, Harry Steele Budd.

THOSE TWO DEVOTED WORKERS, Mr. and Mrs. Elliot Holbrook of the Pittsburg Branch, are continuing their missionary work in California and Braddock, Pa. Mrs. Holbrook lectured in California on the 27th and 28th of April, also holding a question meeting on the 28th, and Mr. Holbrook gave six lectures at Braddock and has arranged to give six at McKeesport. Arrangements are being made to give talks and lectures at the penitentiary. This last admirable effort is one which may well be imitated by Theosophists through the country. Suggestions would readily be given by Rev. W. E. Copeland of Salem, Or., or by the Pacific Coast Committee for Theosophical Work.

CHICAGO LEAGUE No. 14, feeling the need of a library, held a "Book Social" in March which was very successful both as regards the books contributed and as a social occasion. A "Frolic" for the benefit of the propaganda fund also brought in dollars. The league lectures for March were: *India and America*, *Sevenfold Man*, *Spiritual Evolution*, Miss Leoline Leonard; *The Bible a Theosophical Book*, *Salvation*, Mrs. Lina L. Lockwood; *Our Duty*, G. M. Willis; *Theosophy*, W. Puffer; *What is Theosophy?*, A. Ury; *Child of the Sun and Moon*, *Purpose of Theosophy*, R. D. A. Wade; ***Occultism in Daily Life***, **Miss E. F. Gates.**

WHITE LOTUS CENTER, 328 E. Houston street, New York City, has had during the past year 12 lectures with an attendance of from 50 to 115; 32 meetings for discussion, and 8 meetings for the study of the *Key*, with an attendance of from 15 to 25. One novelty about this center is that those who are most interested are young people ranging in age from 17 to 25 years. Many children are showing an interest in Theosophy, a children's class with

an attendance of 12 was started 5 weeks ago, and there is no doubt that as soon as suitable teachers can be obtained this activity of the center's work can be considerably extended. It has a library of 25 books. A good many tracts and pamphlets were distributed about the neighborhood.

YONKERS CENTER, Yonkers, N.Y., was organized March 24th, and is the result of three and a half months' work by three members-at-large. It has adopted By-laws, and has elected officers, and begun with 12 charter-members. A hall was taken last year and eight lectures were given, followed by a weekly class for the study of the *Key to Theosophy*; considerable propaganda has been done, about 800 tracts having been distributed and a number of books sold. The attendance at the class has been as high as 18, and much interest is shown. A lending library of Theosophical literature is being formed, and any donations thereto will be received with thanks. Books and magazines for the library may be sent to Harry Steele Budd, 144 Madison avenue, New York City.

BURCHAM HARDING continued his tour in New Hampshire. March 21st at Rochester he addressed the Motolinia Lodge of Odd-Fellows on *Theosophy and Odd-Fellowship*. The 22d and 23d, public lectures were given at Rochester. The 25th and 29th, public lectures at Dover. The 26th and 27th, public meetings at Somersworth were addressed. The 30th a class for study was formed at Dover. April 2d and 3d, at Exeter Unitarian Church good audiences listened to the lectures. The 4th and 5th at Portsmouth, the "Women's Exchange" was well filled, resulting in a class being started. The 8th and 9th, lectures were given in the Amesbury, Mass., Universalist Church. The 10th, he attended the branch meeting at Lowell. The 12th and 13th, he attended branch meetings at Providence, R.I., lecturing there on the following evening. The 15th, a small class was formed at Pawtucket. Lawrence, Mass., was next visited, and two lectures given in the Unitarian Church, a class being formed on 19th. The subject of the second lecture at Lawrence was *Theosophy and Secret Societies*. The U.S. is honeycombed with secret societies, including many millions of mechanics, tradesmen, and workmen. These societies seem to present good soil for Theosophical seed, as from it the real "secrets" could be regained, instead of the empty shells they now possess. The 17th, the branch meeting at Lowell was attended.

CLAUDE FALLS WRIGHT addressed the general meeting of the T.S. in Denver at its rooms on *Brotherhood*, March 18th. On the 19th he delivered a public lecture in Unity Church; subject, *Esoteric Buddhism*. During the afternoon of that day he also addressed a large gathering of the ladies of the Monday Club in the parlors of Mrs. Smith. March 20th he attended a reception by the Theosophical Society. Thursday the 21st he left for Memphis, Tenn. Three hour's spare time at Kansas City on the way gave him an opportunity of seeing some of the members there. Saturday the 23d he arrived in Memphis, and that evening addressed a meeting of members of the society there. Sunday morning he occupied the pulpit in the Unitarian Church, giving an address on *Christianity*, and in the evening gave another address on *Brotherhood*. Monday the 28th he lectured in the Knights of Honor Hall on *Reincarnation*, and on the 26th gave another address there on the *Constitution of Man*. Friday 29th he again lectured to a crowded audience in Knights of Honor Hall on *Occultism*. A proposition was made by a lady in the audience that the Lyceum Theatre should be taken for a public lecture the Sunday evening following. Subscriptions were taken up then and there, and all the expenses paid save three dollars. Sunday, March 31st, Mr. Wright addressed an audience of 800 in the Lyceum Theater on *Concentration*. The Rev. Mr. Nunnally attacked him in his pulpit, and Mr. Wright sought a public debate with him. Mr. Nunnally declined, and Mr. Wright addressed an audience of over 1000 the following Sunday evening in the Lyceum Theatre on *The Bible*. He spent the following week in writing articles on Theosophy for the *Evening Scimitar* by request, and on Sunday April 14th left for Nashville, Tenn. April 15th he lectured in Warren Hall, subject, *Reincarnation*. April 16th he spoke there on *Occultism*, and on April 17th delivered an address to a large audience on *Concentration*. He then formed a Branch of the Society and left for New York City, arriving there Saturday the 20th April. This completes Mr. Wright's tour, which began in September last.

PACIFIC COAST ITEMS.

NARADA T.S. has moved its Headquarters to a more spacious hall with a seating capacity of 200 or more. Audiences are steadily growing.

KSHANTI T. S. had Sunday lectures in March: *Astral Bodies*, G. F. Jeanneret; *Death and After*, F. C. Berridge; *Western Adepts and Saints*, Capt. Clarke,; *Immortality*, Mrs. Barlow; *Theosophy not for the Few Alone*, H. W. Graves.

SAN FRANCISCO THEOSOPHISTS have opened a free reading room at 2207 Mission street, to which all persons are cordially invited. It is open daily from 2 to 5 and from 7:30 to 10, and a free public lecture is given every Friday evening. This is another illustration of the marvelous energy of the Coast Theosophists.

OBITUARY.

AURORA T. S. has lost from its membership the aged father of the late Mrs. Bowman, a member of the Branch from its organization, and living to the age of 94. He retained church connection till the end.

ENGLAND.

The Dublin Lodge has recently had the advantage of two very interesting lectures from Mr. James M. Pryse, who spoke at considerable length on *Theosophy in Ancient America*, and *Ancient Ireland*. The audiences were very large. Bro. Pryse has now gone away for a short walking tour.

Mrs. Besant is announced to give a public lecture on *Mahâtmâs as Facts and Ideals* at St. James' Hall on April 27th; on May 2d she will speak on *The Theosophical Society and its Present Position* at the Blavatsky Lodge.

Our new H.P.B. Lodge moved into rooms in a very central position in New Bond street on March 11th. The membership has now reached over 30, and we are still growing. The Lodge at its meeting on April 8th passed unanimous resolutions expressing its confidence in the American Section as competent to uphold the Constitution at the forthcoming Boston Convention, and also empowering its President and delegate, Dr. Keightley, to fully represent it there.

The Bow Lodge is doing splendid work. In addition to the publication of *Ourselves*, the first number of which appeared the beginning of this month, it is announced that their Lotus Circle has now nearly fifty children who attend regularly, and has in consequence outgrown its present quarters.

The Brixton Lodge has started a good scheme in having short papers, or chains of suggestions, three or four in an evening, to make a change from the usual single lecture and give an opportunity of speaking to those who have not the time to prepare long lectures.

At York as at Bristol some useful interchange of thought with Unitarians has taken place. One member gave an address, by invitation, to the Unitarian Social Union, and another was promptly asked for.

LONDON, *April 11th*. BASIL CRUMP.

AUSTRALASIA.

ON THE 5th inst. the annual meeting of the local Branch society was held. The Secretary read the annual report. It showed a roll of full members of 34, and it is understood that in the colony there are at present 110 Theosophists. The accounts, though not large, showed that all expenses had been paid, and a small credit balance was added to the balance of the previous year to meet any unexpected demand that may be made upon our funds. The report and balance were adopted, and the old officers of the Society were re-elected for the current year, *viz.* Miss Lilian Edger, M. A., President, Mr. W. H. Draffin, Secretary. During the month the following public efforts have been made: on February 22d at the open Lodge meeting, Miss Edger gave an address upon *Truth*; March 1, Mrs. Davy read a paper on *The Higher Aspects of Theosophical Study*; Sunday evening, March 5th, in the Choral Hall, S. Stuart lectured upon *Knowledge Ancient and Modern*; March 8th Rev. S. J. Neill

read a paper upon *Ancient Egypt*; March 15th Mrs. Hemus read a paper, subject *The Ideal*; and Sunday evening, March 17th, in the Choral Hall, Mrs. Sara Draffin lectured on *The Purpose of Life and the Meaning of Death*.

AUCKLAND, NEW ZEALAND, *March 22, 1895*.

NOTICES.

REPORT OF THE FOURTH ANNUAL CONVENTION. There are on hand a large number of these Reports of the Convention of 1890, containing H.P.B's Letter, "What has Theosophy done for the World?"; "What has the T.S. done for Theosophy?" by Dr. Buck; "Materialism, Agnosticism, and Theosophy" by Dr. Anderson; "Karma and Reincarnation" by William Q. Judge; and others, all valuable papers. A copy will be mailed in June, together with this year's Report, to anyone sending a 2-cent stamp for extra postage.

MR. ALEXANDER FULLERTON, late Treasurer of the American Section and member of the Executive Committee, as well as volunteer assistant to the General Secretary and editor of *The Theosophical Forum*, retires from all official positions at Headquarters upon April 27th. All official correspondence with or remittance to him in any capacity therefore ceases, and such should hereafter be addressed, if about business, to THE PATH, if about the T.S., to William Q. Judge. His private address will be 42 Irving Place, New York City.

NINTH ANNUAL CONVENTION.

AT BOSTON, APRIL 28-29, 1895.

A reception was given to the delegates on Saturday evening, the 27th, at the Headquarters, 24 Mt. Vernon street. The hall was perfectly crammed with delegates and visitors for three hours. There were music and recitations, with refreshments afterwards.

FIRST SESSION OF CONVENTION.

Delegates assembled at the hall at Headquarters before 10 in the morning. There were so many delegates and credentials to attend to, the meeting was not called to order until 10:25 a.m. by William Q. Judge as General Secretary, who called for nomination of temporary Chairman. Dr. A. P. Buchman was elected to that office, with C. F. Wright and J. H. Fussell as Secretaries. A credential committee was appointed. The list of delegates was called, and all went smoothly until Willamette T.S. was reached when a protest was lodged against Dr. La Pierre casting its votes. This was signed by the majority of members of the Branch on the ground that the Doctor did not represent their views. The protest was afterwards upheld. Dr. J. D. Buck was elected permanent Chairman. The order of business was then carried. Dr. A. Keightley from London was then admitted with the right to speak, as delegate from several European Lodges about six in all. A letter from the Secretary of the European Section was read, saying that Section would not send any delegate. Claude Wright read special greetings from Australian members.

Dr. Keightley then was given the platform amid immense and continuous applause. He read thirteen greetings from Sweden, Ireland, London, Helsingborg, Southport, Bristol, Brixton, Bow, Austria, and Holland. He read a long, interesting, and witty letter from Dr. F. Hartmann, which was listened to with interest. A little dispute arose here, it being proposed to print the letter in the Proceedings. On this there were speeches, but at request of W. Q. Judge, it was ordered not to be printed.

The General Secretary's report was then partly read by him, and allowed on file as printed. After that Mrs. A. L. Cleather, of London, was admitted to the Convention and made a few remarks. The Treasurer here read his report, which was referred to a Committee, and was approved. Two hundred dollars were then voted to Dr. A. Griffiths, Pacific Coast Lecturer, for his expenses in representing numerous Californian Branches at this Convention;

and $100 were appropriated to the Pacific Coast Lecturing Fund.

At 12:30 Mr. C. A. Griscom Jr. presented from the Committee resolutions declaring the autonomy of the American Branches under the name of

"THE THEOSOPHICAL SOCIETY IN AMERICA".

These were read, and when the resolution declaring William Q. Judge President for life the most intense excitement and enthusiasm prevailed for several minutes. There was cheering and then the whole roomfull of delegates and visitors rose *en masse* howling and clapping and stamping. The Chairman could not stop this. At last they quieted down and proceeded with the business of moving the resolutions. They were laid over to the afternoon session. Following are the resolutions in full:

WHEREAS, the growth of the Theosophical Movement has been phenomenal in America and in its origin, aim, and method of work is unlike any movement of modern times, and

WHEREAS, the different forms of organization through which the body known as "The Theosophical Society" has passed since the year 1875 were solely the result of growth, and not the result of votes, and were thus adopted from time to time to suit the exigencies of the moment and have been merely *de facto* and not *de jure*, and

WHEREAS, on the other hand, the confederated Branches in America were regularly organized in 1886, and

WHEREAS, we have outgrown the present form of organization of the Theosophical Society, and

WHEREAS, the duties pertaining to the general offices of the said Theosophical Society have not been essential to the real work of any Section or to the Movement as a whole, its federal and general officers residing at remote distances from each other and being necessarily unfamiliar with the exact conditions and needs of Sections other than their own, and

WHEREAS, a federation of all the Branches of the world is not essential to the real work of any Section or to the Theosophical Movement as a whole, and

WHEREAS, conditions contrary to the principle of Universal Brotherhood have arisen within the Theosophical Society which would prove fatal to the continued existence of said Movement; therefore be it

RESOLVED: First, that the American Section, consisting of Branches of the Theosophical Society in America, in convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date "The Theosophical Society in America."

Second, that the administration of its affairs shall be provided for, defined, and be under a Constitution and By-laws, which shall in any case provide for the following:

(*a*) A Federation of Branches for the purpose of the formation of a nucleus of Universal Brotherhood without any distinctions whatever, this being its principle aim and and object; its subsidiary objects being the study of ancient and modern religions, sciences, and philosophies; the declaration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

(*b*) That William Q. Judge shall be President for life, with power to nominate his successor; and a Vice-President, Treasurer, and Executive Committee, elected yearly.

(*c*) Autonomy for Branches in local affairs.

(*d*) A yearly Convention with equitable representation.

(*e*) Territorial Committees for propaganda, without power to legislate.

(*f*) The declaration that every member has the right to believe or disbelieve in any religious system or philosophy consistent with Universal Brotherhood and declare such belief or disbelief, without affecting his standing as a member of this Society, each being required to show that tolerance for the opinions of others which he expects for his own.

RESOLVED, that until the final adoption of a Constitution and By-laws the President is empowered to issue charters and diplomas for this Society.

RESOLVED, that the Branches in America shall retain their present charters, the President being directed to endorse them as valid under the Constitution within a period to be defined.

RESOLVED, that the books, records, lists, monies, funds, and property of every kind belonging to us as the American Section of the Theosophical Society be and hereby are turned over to and declared to belong to the Theosophical Society in America, their custodian to be William Q. Judge; but all members of the present federation not wishing to continue their membership under the new name shall on demand be entitled to their *per capita* share of said monies and funds.

RESOLVED, that until the said Constitution is written and adopted the affairs of the Theosophical Society in America shall be administered under the Constitution of the American Section of the Theosophical Society, where that does not conflict with the above preamble and resolutions, and wherever such conflict occurs the said Constitution is hereby repealed, but all provisions relative to the Theosophical work and propaganda shall stand valid.

RESOLVED, that the Theosophical Society of America hereby recognizes the long and efficient services rendered to the Theosophical Movement by Col. H. S. Olcott and that to him belongs the unique and honorary title of President-Founder of the Theosophical Society, and that, as in the case of H.P.B. as Corresponding Secretary, he can have no successor in that office.

RESOLVED, that the permanent organization of this Convention remain as, and is hereby declared to be, the permanent organization of the First Annual Convention of the Theosophical Society in America.

RESOLVED, that all Branches of the Theosophical Society in America that do not vote for the autonomy of this Society may ratify the action of this Convention within three months from this date and such ratification shall constitute such Branches members of said Society.

SECOND SESSION, 28TH, 3 P.M.

The members assembled early, Dr. Buck in the chair. After preliminary business the important resolutions on autonomy were then brought up for discussion. L. F. Wade, of Boston, read a historical sketch showing that the whole organization of the T.S. is a *de facto* one and not really the original T.S. This was taken from the records of the movement. It was received with loud applause, as was also what Mr. Griscom read next, being extracts from H.P.B.'s writings regarding William Q. Judge. Others also spoke. At 12 minutes past 4, Mr. A. Fullerton took the floor against the resolutions and spoke for half-an-hour. He was listened to with attention, and interrupted often with laughter and applause. He concluded by asserting that the proposed change was only a personal matter around Mr. Judge, and that if they would only wait a month they would have all the evidence to prove him guilty. He was followed by Dr. La Pierre who also opposed the resolutions on the same grounds. Mr. Spencer opposed Mr. Fullerton and said: "This occasion is the birth of the real Theosophical Society." Dr. La Pierre read a protest gotten up by some people in the West only ninety in number; he also said that no matter what we did the American section would still go on and grow. Several other persons spoke; the Chair called for complete discussion, and said that all opposed should be allowed to speak fully. The voting then proceeded, the ayes and noes being called for. Ten votes were recorded against the resolutions and one hundred and ninety one in favor. At this point great enthusiasm prevailed, many delegates jumping to their feet and waving hands and handkerchiefs, some shouting and others throwing up hats. Adjourned to 10 a. m. the 29th.

VOTE ON RESOLUTIONS—GENERAL RESULT.

Affirmative votes	191
Negative	10
Total number of votes	201

DETAILS.

Branches represented	90
Branch negatives	4 1-7
Affirmative Councillors	17
Negative Councillors	2
Treasurer negative	1
Secretary affirmative	1

THIRD (PUBLIC) SESSION.

This was held at Horticultural Hall, on Tremont Street, at 8 p. m., Sunday. The Hall was filled to the door with a very attentive and intellectual looking audience. Dr. Buck opened the meeting and was followed by William Q. Judge, Dr. Buchmann, Dr. Keightley, Mrs. A. L. Cleather, Dr. A. Griffiths, Dr. Anderson and Claude Falls Wright.

FOURTH SESSION, APRIL 29TH.

The Monday morning session opened at 10:15 a. m., Dr. Buck, chairman. The hall was as full as before. A large basket of flowers was on the desk for the President, presented by members, and afterward became the centre of excitement. Mrs. Keightley spoke first for the purpose of replying to some points raised by Mr. Fullerton and gave reasons for the action taken. Her views were endorsed by loud applause. Mr. A. H. Spencer then offered a proclamation which was adopted. It asserts fraternal feelings and sympathy for all members and organizations except in government, and it also asks for correspondence and coöperation. This was passed.

The New Constitution was then reported and adopted section by section, after most thorough discussion, at 11:32 a. m. By-Laws were then considered. Some discussion arose as to seal to be used. The old one was adopted and it was clearly shown that the motto so often used was not ever legally adopted. It was then decided that the official seal should not have a motto, but that members could use one as they pleased. The Chair then read cable greeting from Ireland:

"Irish T.S. sends fraternal greeting to the American Branches in Convention."

William Q. Judge took charge of the Convention at this point, it being 12:32, amid cheers and applause. He called for nomination for Vice-President. Unanimously Dr. J. D. Buck was nominated and elected. The election was received with cheers. The following were then elected:

EXECUTIVE COMMITTEE: Dr. A. P. Buchmann, Elliott B. Page, H. T. Patterson, C. A. Griscom, Jr., F. I. Blodgett, Dr. J. A. Anderson.

TREASURER: E. Aug. Neresheimer, New York.

Dr. Buchmann proposed to change the date of Convention to September, but it was not adopted. Washington T.S. sent an invitation to go there for next year which was received with thanks. Votes of thanks were then passed to the New England Branches, the Press and others.

Convention adjourned *sine die* at 12:50.

A photograph was then taken of the Convention by flash light, and another one, in the street, of all delegates.

EXPLANATION BY WILLIAM Q. JUDGE OF CHARGES ABOUT MESSAGES.

The Hall was filled again at 3:30 by delegates and members to listen to a written explanation of the charges against William Q. Judge of forging "Mahâtmâ messages." Mr. Judge said his health would not permit him to read the paper himself but that Dr. Keightley would do it for him, adding that the explanation had been purposely kept back until the final action of the Convention should be known. Dr. Keightley then read the paper, which occupied one hour and an half, to an audience which paid the deepest attention. The six charges made by Mrs. Besant were given in full and answered *seriatim*. Mr. Judge declared various messages and memoranda to be genuine, except one. He went into the question of the real reason for Olcott's resignation, showing that Mrs. Besant was the person most involved in the demand for that, and then, referring to the "poison interview message," showed that charges of that sort had been circulated against Olcott in London and not by Mr. Judge, and that the message was the beginning of an attempt to clear up the matter in his mind. Other matters, not in the Besant charges, were also answered. At the conclusion of the reading there was long and loud applause, after which it was moved and carried:

"That the meeting considered the explanation perfectly satisfactory, but that, so far as those present were concerned, it was entirely unnecessary."

Many delegates remained until late trains and attended a private meeting.

This Convention was the largest and most earnest ever held here. It will stand in the history of the Theosophical movement as a most important gathering. It was marked throughout by calmness, kindness, justice and unanimity.

Let Karma judge thee and also plead thy cause against the unrighteous.—*Farewell Book.*

ÔM.

AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	William B. Luebers	Benedict Lœvy	3010 Dickson street
New York	Aryan T.S.	1883	William Q. Judge		144 Madison avenue
Chicago	Chicago T.S.	1884	George E. Wright	Miss Leoline Leonard	Room 48, 26 Van Buren st.
Malden	Malden T.S,	1885	W. W. Harmon	Frank J. Goodwin	209 Mountain avenue
San Francisco	Golden Gate T.S.	"	Edward B. Rambo	William J. Walters	Palace Hotel
Los Angeles	Los Angeles T.S.	"	Harvey A. Gibson	Mrs. L. F. Weiersmüller	216 North Grand avenue
Boston	Boston T.S.	1886	Robert Crosbie	Kirk W. Caldwell	324 Washingt'n st, Brighton, Bost'n
Cincinnati	Cincinnati T.S.	"	Dr. J. D. Buck	Dr. Thos. M. Stewart	266 Elm street
Minneapolis	Ishwara T.S.	1887	James C. Slafter	Mrs. Ida F. Harris	813 Guarantee Loan B'ld'g.
Philadelphia	Krishna T.S.	"	M. Herbert Briddle	Harrie T. Shaw	524 Pearl st., Camden, N.J.
Omaha	Vedanta T.S.	1888	John Shill	Lucien B. Copeland	Room 837, N.Y. Life Build'g
San Diego, Calif.	Point Loma Lodge	"	Samuel Calhoun	Dr. Thomas Docking	164 Boston avenue
Bridgeport, Conn.	Varuna T.S.	"	Mrs. Ida J. Wilkins	Mrs. Isabel H. Butler	345 Broad street
Cleveland	Dharma T.S.	"	William E. Gates	Mrs. Erma E. Gates	77 Ontario street
Decorah, Iowa	Isis Lodge	"	Mrs. H. Addicken	Miss Emilie Sunnes	502 West Main street
Milwaukee	Brahmana T.S.	"	Dr. Warren B. Hill	Mrs. Marian I. Riggle	802 Third street
Brooklyn	Brooklyn T.S.	1889	Henry T. Patterson	Miss Ida Gribben	314 Halsey street
Santa Cruz, Calif.	Santa Cruz T.S.	"	Dr. William W. Gamble	Mrs. Lizzie A. Russell	Box 26
Washington, D.C.	Blavatsky T.S.	"	George M. Coffin	Mrs. Eulalia M. Colcord	Frederic Flats
San José, Calif.	Excelsior T.S.	"	Albert E. Winlow	Mrs. P. M. Gassett	351 North Third street
Kansas City, Mo.	Kansas City T.S.	"	Benjamin H. Chapman	George C. Warren	Drawer M
Oakland, Calif.	Aurora Lodge	"	Mrs. Sarah A. Harris	Edward G. Merwin	763 Eighth street
Tacoma, Wash.	Narada T.S.	1890	Mrs. Ida S. Wright	Mrs. Addie G. Barlow	722 South J street
Stockton, Calif.	Stockton T.S.	"	Mrs. Lizzie H. Condy	Mrs. Elmira F. West	28 West Park street
Muskegon, Mich.	Muskegon T.S.	"	Fredric A. Nims	Miss Sarah E. Sherman	157 Peck street
Alameda, Calif.	Triangle T.S.	"	Julius Oettl	Mrs. Clara E. Story	2328 Clement avenue
Sacramento, Calif.	Eureka T.S.	"	Albert Hart	Dr. John S. Cook	922 Ninth street
Sioux City, Iowa	Dâna T.S.	"	Henry J. Frœlich	Miss Bandusia Wakefield	805 Ninth street
Lincoln, Neb	Amrita T.S.	"	David A. Cline		Drawer 41
Baltimore	Hermes Council T.S.	"	Charles F. Silliman	William H. Numsen	18 Light street
New Orleans	New Orleans T.S.	"	Dr. C. J. López	Mrs. Annie L. Pitkin	108½ Euterpe street
Seattle, Wash.	Seattle T.S. No. 1	"	Mrs. Frances Schwagerl	Albert C. Thees	612 Third street

AMERICAN BRANCHES T. S.—CONTINUED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Jamestown, N.Y.	1st T.S. of Jamestown.	1890	Mrs. Grace A. Barnes.	Miss Julia S. Yates.	157 Chandler street.
Pittsburg	Pittsburg T.S.	"	C. W. Wade.	Miss S. A. Macmillan.	Karma Lodge, Edgewood P'k, Pa.
Portland, Or.	Willamette T.S.	"	John H. Scotford.	Mrs. Laura D. Durkee.	449 Sixth street.
Memphis	Memphis T.S.	"	Chas. B. Galloway.	Robert B. Orrick.	287 Pontotoc street.
Clinton, Iowa	Indra T.S.	"	John Healess.	William J. Ward.	Box 921.
Fort Wayne, Ind.	Ft. Wayne T.S.	1891	Judge Edw O'Rourke.	Mrs. Julia B. Taylor.	31 Douglass avenue.
Toronto, Canada	Toronto T.S.	"	Samuel L. Beckett.	Albert E. S. Smythe.	Medical Council Building.
Los Angeles, Calif.	Dhyana T.S.	"	Chas. N. Earl.	Jasper A. Haskell.	310 N. Los Angeles street.
New York	"H.P.B." T.S.	"	Miss Anna M. Stabler.	Miss Mary Douglass.	116 West 124th street.
St. Paul, Minn.	St. Paul T.S.	"	John H. Knapp.	A. M. Isaacson.	110 East Fourth street.
Soquel, Calif.	Pleiades Lodge.	"	Charles S. Adams.	Mrs. William R. Wilson	Box 1194, Fresno, Calif.
Salt Lake City, U.T.	Salt Lake T.S.	"	A. V. Taylor.	C. L. Robertson.	Box 1135.
San Francisco	San Francisco T.S.	"	Dr. Jerome A. Anderson	Mrs. Vera S. Beane.	632 Post street.
Providence, R.I.	Providence T.S.	"	Clarke Thurston.	Charles H. Hopkins.	221 Indiana avenue.
Olympia, Wash.	Olympia T.S.	"	Mrs. H. E. Ogden.	Alvin C. Going.	1305 Franklin street.
New Haven, Conn.	Âtmâ T.S.	1892	Wm. M. Townsend.	Melville S. Wadham.	615 State street.
Boise City, Idaho	Boise T.S.	"	Frederic C. Wilkie.	Mrs. Eunice E. Athey.	1325 Fifth street.
Hot Springs, Ark.	Hot Springs T.S.	"	Mrs. M. A. P. McCrary.	Mrs. Orient S. Bearce.	411 Park avenue.
Victoria, B.C.	Kshanti T.S.	"	Hessay W. Graves.	William H. Berridge.	212 View street.
Cambridge, Mass.	Cambridge T.S.	"	Miss Marguerite L. Guild	Miss C. Clarke.	67 Hammond street.
Grensda, B.W.I.	Grenada Lodge.	"	.....	.....	.....
Elgin, Or.	Blue Mountain T.S.	"	Henry Hug.	Julius C. Hug.	Elgin, Union County, Or.
Indianapolis, Ind.	Indianapolis T.S.	"	Judge R. Wes McBride.	Dr. Wm. P. Adkinson.	113½ E. Washington street.
Westerly, R.I.	Westerly T.S.	"	Dr. Lorin F. Wood.	Addison A. Scholfield.	30 Main street.
Santa Ana, Calif.	Alaya T.S.	"	Mrs. C. C. Honey.	Mrs. S. A. Smith.	Villa Park, Calif.
Toledo, O.	Toledo T.S.	"	Mrs. Helen L. Wheeler	Miss Kate F. Kirby.	1503 Broadway.
New Britain, Conn.	Kalayana T.S.	"	William H. Todd.	Mrs. Eliz. A. Atkinson.	65 Lincoln street.
Santa Rosa, Calif.	Santa Rosa T.S.	1893	Dr. C. J. C. Wachendorf.	Charles D. Hudoff.	.....
Dayton, O.	Dayton T.S.	"	George E. Harter.	Albert Mendenhall.	635 West Third street, W.S.
Chicago, Ill.	Wachtmeister T.S.	"	Wm. Westerlund.	Axel Axelson.	164 La Salle avenue.
Rapid City, S.D.	Bulwer Lytton T.S.	"	Henry Behrens.	William Norrington.	Box 70.
Englewood, Ill.	Englewood T.S.	"	Mrs. Clara D. Stacy.	Wilhelm Schrempf.	3128 Vernon ave., Chicago.

AMERICAN BRANCHES T. S.—CONTINUED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Columbus, O.	Columbus T.S.	1893	Jacob L. Bachman	Miss G. L. Henderson	89 South Monroe avenue
San Diego, Calif.	San Diego T.S.	"	E. T. Blackmer	Mrs. Julia Y. Bessac	2145 Thirteenth street
Port Townsend, W.	Port Townsend T.S.	"	Dr. Robert Lyall	Mrs. Louise Thomas	Box 114
Syracuse, N.Y.	Syracuse T.S.	"	Dr. Wm. H. Dower	Mrs. Emily K. Mundy	710 Warren street
Redding, Calif.	Redding T.S.	"	Weltden P. England	Mrs. Sarah S. England	
Marysville, Calif.	Sravaka T.S.	"	John W. Rupert	Herman Juch	
Corinth, N.Y.	Corinthian T.S.	"	Mrs. M. A. Maschmedt		Maschmedt Farm, Saratoga Co.
Lake City, Minn.	Lake City T.S.	"	Mrs. Anna B. Underwood	Roy Underwood	
Macon, Ga.	Macon T.S.	"	Iverson L. Harris	Walter T. Hanson	Bibb Manufacturing Co.
Sioux Falls, S.D.	Sioux Falls T.S.	"	Dr. Egbert George	Harlan P. Pettigrew	
Porterville, Calif.	Porterville T.S.	1894	Elum C. Miles	Mrs. Nellie M. Baker	
Portland, Maine	Portland T.S.	"		Mrs. S. Eliz. Haskell	265 State street
Bluefields, Nicaragua	Central American T.S.	"	Simon A. Howard	Joseph P. Moody	
Fresno, Calif.	Fresno T.S.	"	Mrs. Maria W. Culver	Dr. Laura A. Harris	1835½ Mariposa street
Somerville, Mass.	Somerville T.S.	"	William H. Somersall	Charles H. Olin	53 Prescott street
Brooklyn, N.Y.	St. John T.S.	"	Henry C. Parke	Arthur D. Stetson	365 Bedford avenue
Gilroy, Calif.	Gilroy T.S.	"	Mrs. M. A. Van Shaick	Mrs. Lola E. Forsyth	
Riverside, Calif.	Keshava T.S.	"	David Gregorson	Miss Charlotte Mayer	268 Central avenue
Denver, Colo.	Denver T.S.	"	Wm. S. Wing	Ezra B. Gregg	Box 429
Los Angeles, Calif.	Harmony Lodge	"	Miss Hattie McLellan	Wm. C. B. Randolph	Station D
Honolulu, H.I.	Aloha T.S.	"	A. Marqués	Pierre Jones	Box 25
Shelton, Wash.	Shelton Solar T.S.	"	Mrs. Delia F. Kneland	Mrs. Belle Covill	
Buffalo, N.Y.	Buffalo T.S.	"	William A. Stevens	Mrs. Mary A. Newton	644 Plymouth avenue
Sacramento, Calif.	Seventy times Seven T.S.	"	Miss C. G. Hancock	Alfred Spinks	Box 505
Colorado Springs, Col	Colorado Springs T.S.	"	Mrs. Caroline E. Finch	Mrs. L. H. Parsons	723 North Nevada avenue
Santa Barbara, Calif.	Santa Barbara Lodge	"	Mrs. Angie Magee	Mrs. Mary H. Bowman	
San Ardo, Calif.	Tathagata T.S.	"	John C. Hadley	Louis R. Nougeret	
Chicago, Ill.	Shila T.S.	"	Mrs. Henrietta Hadley	Mrs. Harriet L. North	1520 West Monroe street
Sandusky, Ohio	Sandusky T.S.	"	Mrs. Franc L. Davis	Mrs. Flora B. Chaney	427 Hancock street
Watsonville, Calif.	Pacific T.S.	"	Humphrey Hetheringt'n	Wm. H. P. Hill	
Meriden, Conn.	Meriden T.S.	"	Mrs. Louise E. Sorg	Mrs. F. A. H. Loomis	Box 244, Station A
Bristol, Conn.	Bristol T.S.	"	Arthur E. Muzzy	Elbert W. Gaylord	

AMERICAN BRANCHES T. S.—CONCLUDED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Honolulu, H.I.	Hawaii Lodge	1895	Mark P. Robinson	Geo. W. Smith	Box 319
Lynn, Mass.	Lynn T.S.	"	Mrs. Helen A. Smith	George W. Horne	1 Tremont street
Lowell, Mass.	Lowell T.S.	"	Herbert A. Richardson	Miss Jennie S. Willard	Box 373
St. Helena, Calif.	St. Helena T.S.	"	James Rennie	Mrs. Martha A. Kibbler	
Roxbury, Mass.	Roxbury T.S.	"	Miss Rhoda F. Oliver	Miss Bertha Sythes	202 Warren
Caracas, Venezuela	Centro Teosófico de Vena.	"	Trin. Celis Rios	Leopoldo Ruiz y Tamayo	Colón á Dr. Diaz, Núm. 32
Nashville, Tenn.	Nashville T.S.	"	James A. Jowett	Paul Heymann	317 Cedar st.

NOTICE.

As the Ninth Annual Convention declared the complete autonomy of the American Branches, under the title of "The Theosophical Society in America", with a new Constitution, members who accept this will please send to the Headquarters their diplomas for endorsement accordingly, unless they are members of a Branch, in which case they will please apply to their Presiding Officer, who will have power from this Office to make the endorsement.

The President urgently requests that each member of the Society and each Branch Secretary will promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and great trouble and loss of time are occasioned to the office.

Extra copies of the Report of Proceedings will be furnished at the usual rate—20 cents each, prepaid.

WILLIAM Q. JUDGE, *President T.S. in America*,
144 Madison Avenue, New York City.